

DECEMBER, 1892.

HERALD MISSION NEWS

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No. 12.

R. M. Sommerville, EDITOR
NEW YORK.

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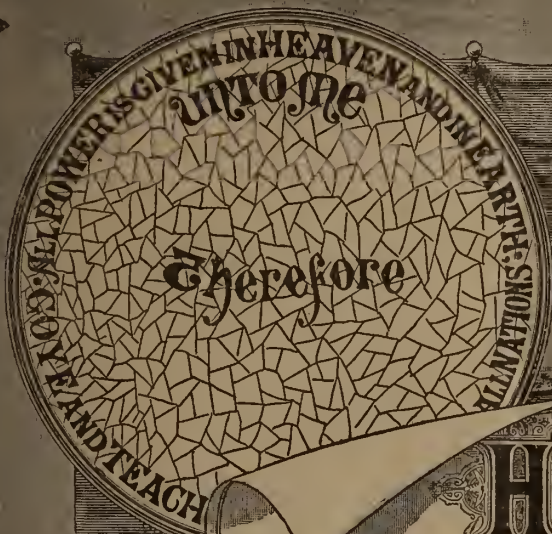
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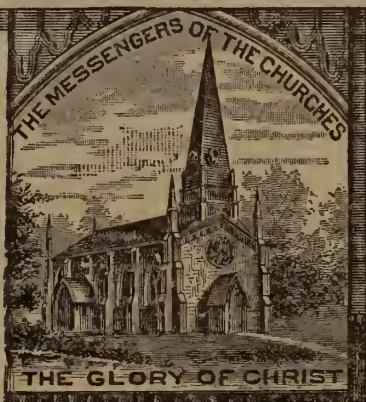


1892.

HERALD OF MISSION NEWS

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Our Views of Mission Work
Items of Missionary Intelligence
Mission Monographs
Letters from Christian Workers
Incidents in Mission Life
Notes and Reviews



Nos. 1-12.

R. M. Sommerville, EDITOR
NEW YORK

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PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

DECEMBER,

1892.

OUR VIEWS OF MISSION WORK.

THE NEW HEBRIDES MISSION.

Rev. John G. Paton, D. D.,

MISSIONARY FROM ANIWA.

This Mission is conducted on a group of the South Sea Islands, consisting of 30 islands, with a population of about 100,000. The London Missionary Society first tried to introduce the Gospel to this group on the 20th Nov., 1839, by the famous John Williams and Mr. Harris, who on landing on Errumanga were murdered, cooked and eaten by its savages. Soon after this the Society sent out Messrs. Turner and Nisbet to begin work on Tanna, the next island of the group; but after being a few months on it they had to escape for their lives, and were afterwards greatly blessed in their work in Samoa, etc. After this the Society continued placing native teachers on various islands of the group, but its humid, unhealthy climate made them suffer so much with "ague and fever" that most of them either died or were killed and eaten by the natives. Thus nothing effective had been accomplished in Mission work on the New Hebrides till in 1848, when our Presbyterian Mission was begun on Aneityum, the most southerly island of the group, by Mr. Geddie, from Nova Scotia, who was soon after joined by Mr. Inglis, from Scotland. Then the population of this group was estimated at 150,000, all

cannibals, without clothing, and without a written language. On Aneityum every widow was strangled to death the moment her husband died—infanticide was common, and children destroyed their parents when long sick or aged. Neighboring tribes were often at war with each other, and all the killed were feasted on by the conquerors, which was also the fate of all shipwrecked sailors and strangers who fell into their hands, while crimes of the most revolting character were delighted in.

But by God's blessing on the devoted labors of Messrs. Geddie and Inglis, within fifteen years the whole population of Aneityum, then over 3,500, had been led to embrace Christianity. Heathen practices were abolished, churches and schools were built, family worship was established morning and evening in every household, and God's blessing was asked on meals. The Sabbath became a day of rest sacred to the worship of God, and Saturday the day of preparation for it, when all cooking for Sabbath was done. And they sent out about 150 of their best and ablest men and women as teachers to adjoining heathen islands, to help in giving them the Gospel. We give each native teacher, who leaves his own land to work for Jesus, only £6 (\$30) yearly to provide clothing for himself and family, and he works for or gets food as he best can among the natives he teaches.

Sabbath-schools and private Christians, by £6 (\$30) paid yearly, support one teacher each in our Mission, and thus by native lips extend the knowledge of Christ's salvation among the heathen. By cultivating and manufacturing arrowroot, the Aneityumese have paid £1,200 (\$6,000) for printing the complete Bible in their own language, as translated into it by their missionaries; and by their arrowroot some years they have been able to give over £200 (\$1,000) in support of the Gospel.

The Mission passed through a baptism of blood in beginning the work on this group. Five missionaries were murdered, and two of them eaten on Errumanga. A sixth fell by my side, and died in consequence of a savage attack upon our lives on Tanna. Other members of the Mission families died; and many native teachers with their wives and children either died or were murdered and eaten by the heathen; and the remaining two, who, after suffering with me in the many dangers and trials through which we passed before we got away in a sandal-wood trading vessel, were so reduced that Mrs. Mathieson died on reaching Aneityum, and Mr. Mathieson died soon after on Mare, leaving me the only missionary then north of Aneityum living to tell the sad tale.

Thirty years ago, having thus barely escaped with my life from Tanna, where I lost all I had in the dear Saviour's service except a few of my books, which were afterwards recovered by a trading vessel for which I had to pay £7 10s. (\$37), I found my way to Australia, and made an appeal to the Sabbath-schools and Christian friends for a new Mission vessel. By God's blessing I got the children formed into a great shipping company with shares

at sixpence each, which, with the collections got at meetings, in some fifteen months raised nearly £5,000 (\$25,000), with £3,000 (\$15,000) of which they paid for and gave us the Mission schooner *Day-spring*, and with the remainder brought out more missionaries. I now got most of the schools and teachers that had helped in giving us the vessel to promise to try and raise about £5 (\$25) yearly each for her support, and in this also they have done nobly. The Victorian Sabbath-school children give yearly £500 (\$2,500), those in New South Wales and New Zealand give each £200 (\$1,000), South Australia and Tasmania give what they can, and Queensland sometimes helps a little. The Sabbath-school children of Nova Scotia and of the Free Church of Scotland give £250 (\$1,250) each. Thus we get about £1,500 (\$7,500) yearly; but as it takes about £2,000 (\$10,000), including repairs, to keep the *Day-spring* yearly, the remaining £500 (\$2,500) has sometimes given us much concern; but in answer to prayers in the use of means, God has always sent it in when required to keep her sailing free of debt. By the liberality of our Australian friends we have also an insurance fund of £3,000 (\$15,000) for the *Day-spring*, the interest of which insures her yearly for £2,000 (\$10,000) more in case of being wrecked.

In Australia our Presbyterian Churches are also doing a great work just now, not only in maintaining their own congregations, but in as far as possible extending the ordinances of religion to every inland district with a settled population throughout their own large colonies, for which surely they deserve praise. Besides, since their children gave us the *Day-spring*, and have kept her, colony after colony has sent

and supported missionaries on our group, till now five are combined in the work. Victoria took the lead, and has supported six, and is now ready to keep other two if we could get them. New Zealand supports five, and is engaging a sixth. South Australia, Tasmania, and New South Wales support one each, Nova Scotia three, and the Free Church of Scotland two. But now we need six or seven more to occupy the whole field, which is white to the harvest, as 40,000 cannibals yet on it now eagerly plead with us for missionaries to give them the Gospel; and as Australia cannot do more for the present, we are forced to appeal to other Christians and churches for more help in our present most urgent necessity.

The *Day-spring* was to our Mission what steamboats, railways, telegraphs, roads, and conveyances are to civilized lands. She was our only regular means of communication with the outer world, nearly 1,800 miles distant from our most northerly island, and 1,400 from our most southerly island, and with each other on the islands. By her we sent and got our letters and fresh provisions twice yearly, and without her we could not possibly have remained on the islands, so that a Mission vessel was absolutely necessary to the very existence of the New Hebrides Mission. In it the *Day-spring* has done good service. Island after island, going north, has been taken in, till now, by missionaries and native teachers, we occupy twenty islands on which life and property are comparatively safe, and have prepared the whole group to receive the Gospel. Bishop Selwin has occupied three in the north of our group. But as the *Day-spring* was only 159 tons register, since our Mission staff has become so increased she was far too small for the

work and accommodation required, though she did nothing in trading, and carried only the provisions and supplies of the missionaries and teachers. Of late she had been unable to take all that was needed, and things left put the Mission families to great inconvenience, as Sydney, the port from which they are brought, is about 1,400 miles distant, and they had only the two opportunities yearly, the one four and the other about eight months between, for during the three hurricane months the vessel could not be on the islands sailing. From the nearest island to Sydney the group extends over 350 miles northwest, so that yearly the *Day-spring* had more work to do than she could overtake in the Mission.

Besides, the *Day-spring* was a sailing vessel, and when on the islands always occupied in visiting the missionaries and the native teachers, and in extending the work of the Mission. Yet much precious time was lost by her to the missionaries on board when she got under the lee of some island, or into a calm, or weather-bound in a harbor, which was often the case in the tropics, and the lives of all on board were sometimes placed in great danger, if near land, by her drifting on shore in calms, as many vessels have done.

For such reasons our Mission Synod on the islands was led to make an earnest appeal to all the friends of Christian Missions for money help to get a new Mission vessel, with steam auxiliary power, and fully a third larger than the *Day-spring* for the New Hebrides Mission, which would greatly facilitate the work, and add much to the comfort of the Mission families on the islands.

Australia had given two vessels to our Mission. The first *Day-spring* was wrecked;

and by £1,000 (\$5,000) got from insurance, and an appeal I made to the Sabbath-school children of New Zealand and New South Wales, we were enabled to pay £3,000 (\$15,000) for our last *Day-spring*, which served the Mission well till too small for its work, and much damaged on a reef.

Bishop Selwin's *Southern Cross*, by which he passes our islands to his Milanese Mission, has steam auxiliary power, by which they save much time, anxiety and danger, and get through more work than they could do with a sailing vessel.

The London Missionary Society also got its steam auxiliary vessel, the *Ellengowan*, for its New Guinea Mission, besides its large sailing vessel, the *John Williams*, kept for the other branches of its South Sea Island Mission.

By the Presbyterian Church of Victoria, Australia, and our Mission Synod, in 1884, I was sent to Britain to plead the cause of our Mission, and raise £5,000 for the new Mission vessel—and if more to be used for additional missionaries. In churches I got the surplus collection at Sabbath services, and a collection in Sabbath-schools and at week-night meetings, and God moved His people to give and send me, chiefly by post, in eighteen months about £10,000 (\$50,000), which I handed over to the Victorian Presbyterian Church Assembly for such purposes only. By my advice, £6,000 (\$30,000) was set apart for the new steam auxiliary Mission vessel, and with the remainder we have been supporting three additional missionaries ever since on the islands, and paid for passages and outfits of others to them. By seven new white missionaries, and the removal of an old one, we have since occupied eight new stations by white missionaries,

and many by native teachers in extending our Lord's blessed work. By the contributions of God's people, chiefly through my autobiography, I have been able to add about £3,500 (\$16,500) to our Mission funds, and pray and labor constantly in the hope of being able to get six or seven more missionaries to occupy every central point among our remaining 40,000 cannibals with the teaching of Jesus Christ.

When we got the plans and calculations for our new vessel we found it would take one thousand pounds more yearly to keep her than it took to keep our sailing schooner, and this additional sum we could not raise by our Sabbath-schools, though Victoria offered to give £250 (\$1,250) of it, so we had to put the £6,000 (\$30,000) at interest, the interest being added to it till we see if the Lord will lead some other Church or friends to come to our help with the additional sum needed.

Two years ago an Australian Trading Company began to run a small steamer to our islands, and as our *Day-spring* Mission ship was no longer safe for our work, we had to give this company £1,500 (\$7,500) yearly to do it, but it is not satisfactory, as they work on Sabbaths, and we have no control over the character and conduct of their men, who do the least possible for our Mission to secure their yearly payment of over £1,500 (\$7,500). Visiting our teachers and new ground to extend the Mission now causes a great deal of trying, dangerous boating, to our missionaries. For instance, last year the Rev. W. Watt and his wife returning to Tanna were kept on board the trading steamer till they had sailed nearly 1,000 miles, and were taken past their station three times, and even then landed with their provisions and

luggage thirty miles away from it, from which in their own boat they had to go and take all to their house, at great toil, loss of time, and danger. The captain said it was too rough to land them at their home, but they say the *Day-spring's* boats would have landed them each time they passed it. Of course, trading is supreme with him. The missionaries complain of such treatment, and plead for a vessel of their own again, so as not to upset and hinder the work of the Mission on the islands. Yet now they get more quickly from island to island than with the sailing *Day-spring*, which lost much time in calms, and when weather-bound in the tropics.

The life of our missionaries on the islands is one of much self-denial, and of many hardships and dangers. Nine of us are the only white men living on our respective islands, and generally only see each other once yearly at the meeting of the Mission Synod. From love to Jesus and pity for the perishing heathen we accept a third less salary than the weakest congregation in Victoria, Australia, must pledge itself to give its minister before it can give him a call in our Church, and out of this we have to pay for everything required by ourselves and families. When the missionaries submit to such self-sacrifice, excluding themselves, and their wives and children, from the society, the comforts, and the blessings of civilization, and endure from "ague and fever" and sickness what they have all to suffer, that they may bring the heathen to love and serve Jesus Christ—I say, when they thus live beyond medical aid in trouble, and where at about eight years of age they have to send their dear children to be educated by strangers in far distant lands, away from all the debilitating influences of

a humid, tropical climate, surely living in such circumstances for Christ's work, they have a right to plead with congregations and Christians who enjoy their happy homes in Christian lands, to assist as far as able with collections and donations, to provide the needed help for God's work now so urgently pressed upon them in this Mission, in which He has so blessed their labors.

Since I entered the work, 34 years ago, I may say since we got the *Day-spring*, 28 years ago—for except on Aneityum up till that time the work was preparatory, in a terrible struggle between death and life—the Mission has been extended to 20 islands. The Bible in part or in whole has been translated and printed, and is now read in 15 different languages, and about 14,000 natives have become professed Christians, while 40,000 or more heathen now plead for the missionary and the Gospel. Out of the savage cannibals among whom we were at first placed we have educated over 250 native teachers and evangelists to help us in our work; indeed, every convert in a sense becomes a missionary and helps to tell others of Jesus and His salvation.

On Efate a large and powerful tribe, which a few years ago murdered and feasted on the teachers, their wives and children, who had been placed among them, has lately embraced the Gospel. Other large tribes came from ten miles inland and built new villages on the shore near the missionary's house, so as to be able to get Christian instruction. Other ten men from a distant inland village came and craved to be allowed to remain for a time at a Christian village to be taught about Jesus—and so the good work extends. The High Chief of one island, of his own free will

gave up eleven wives in obedience to Christ, when he was baptized and admitted a member of the church, and henceforth he became a devoted preacher of the Gospel among his people. 25 years ago the whole population of Aniwa were savage cannibals. By God's blessing on my humble labors in eight years they were all professing Christians, with family worship regularly conducted in every family. Without help from without, they built their own church and seven schools, and by preparing arrowroot they not only gave £10 (\$50) yearly to the Mission funds, but have paid £80 (\$400) for printing fifteen books of the Scriptures as translated by me into their own language; and influenced by Mr. and Mrs. Watt of Tanna, and others, who once or twice a year visit them to dispense the communion, they sent twelve of their best workers as native teachers to a heathen island. At one communion on blood-stained Errumanga 100 adults were baptized and admitted to the Lord's Table. Blood-stained Errumanga, where five missionaries were murdered by its cannibals, and two of them feasted on, is now a Christian island with 2,550 people professing to love and serve Jesus Christ. During two years on Aniwa 45 were so admitted, and so the

Lord prospers our work. On Nguna, Tonga and Api, there are over 6,000 converts, and the work extending gradually.

Yet, unless the other churches now come to our help with additional missionaries, and American and British Christians help us to keep the new Mission vessel, the present generation of from 40,000 to 65,000 heathen there, now all stretching out their hands to us, and pleading with us to give them the light and blessing of the Gospel, must all die in heathen darkness before Australia can spare and support the needed men to give it to them. Hence I am sent to America and Britain to plead for the money help and the men, that we may be able to give every island at least one missionary to tell them of Jesus and His love and salvation.

"Can we, whose souls are lighted
With wisdom from on high—
Can we to men benighted
The lamp of life deny?"

Surely not; for great are our privileges and responsibilities before God.

Dear reader, may I entreat your sympathy, your prayers, and your help as far as able in this urgent department of the Lord's work? and I wish you every blessing in Christ Jesus, our Saviour.

A testimony to the value of Missions is given by Jesse Seligman, the Jewish banker, who is now traveling on the Nile. He says: "I am glad to inform you that the American missionaries all along the Nile are doing splendid work. You can scarcely enter a single town or village without finding one of these nicely constructed school-houses where these Arabs are taught, and it would astonish you to hear with what pride they say they were taught at the American Mission School."

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

THE WORLD.—In 1792 there were less than 190 Protestant missionaries in the world. Now there are 3,000 ordained missionaries, 2,500 lay and lady helpers, and 30,000 native evangelists. Around these there is a native Christian population of 3,000,000.

LATAKIA, SYRIA.—The following extracts from reports of evangelical work done during the summer vacation ought to interest and encourage the churches, especially in view of existing opposition to missionary work in the Latakia field.

Teacher Assaad Dager writes to the Mission: "I left Latakia, Saturday, July 9th, and reached Ishtubgu in the night. Next morning many came to see us and we seized the opportunity to have prayers with them. After reading and singing and prayer, I spoke to them from the text, Matt. 1: 12, 'For He shall save His people from their sins.' I explained what is meant by *His people*, citing several passages of Scripture, and said also that the whole world is sinful by nature, and without salvation, except by the Lord Jesus Christ. The service, including the reading and singing, lasted about one hour and the people seemed very well pleased with what they had heard, and remained to ask questions.

"In the afternoon many women came to welcome my wife, and found her sitting reading in the Bible. She asked them if any of them could read, and they answered, 'No.' She showed them the advantages of being able to read, and especially of

salvation by Jesus Christ, and also read to them a passage and explained it. The next Sabbath I went to Jendairia and stopped at the house of Teacher Hanna Escander, where the brethren soon assembled with their wives and children. But before we had begun worship two of the chiefs of the village came and commanded me not to return a second time without permission from the government at Latakia. I answered them that as long as the brethren were willing to receive me I should not desist. I then spoke to them from Lam. 3: 7, 'It is good for a man to bear the yoke in his youth.' I spoke of bearing, 1. *The yoke of obedience to authority.* 2. *The yoke of labor and afflictions.* 3. *The yoke of persecution.* 4. *The yoke of confessing Christ and serving Him.* After worship I exhorted them to courage and activity. They said they were not afraid to have me come again to them. So the next Sabbath I returned and spoke to them from John 3: 1-21. 1. The new birth; the manner, necessities and advantages. 2. God's love to the world. 3. The judgment of God. One of the chiefs who had forbidden me to come was present and listened to the discourse, and he with others expressed his satisfaction with what had been said. Another Sabbath I spoke from the text, 'Behold, the half has not been told me.' I said that the text suited the case of one born again joining the visible Church; also of the believer when Christ comes to take him to heaven. 1. Because human language cannot portray the glories of heaven. 2. Because the understanding cannot comprehend. Then I

spoke of the consequent duties devolving on the believer.

"About August 1st, I was afflicted with sore eyes, lasting ten days and leaving my eyes very weak. Then my child took sore eyes and I could not leave Ishtubgu during the remaining Sabbaths, but held worship each Sabbath morning, and in the afternoon, with my wife and brother, took part in Sabbath-school. Many men, women and children attended these meetings. And each week evening they came to hear us singing in family worship, after which we conversed on various subjects, the women listening with increasing desire to what my wife said.

"Teacher Salim Saleh was also engaged in the same kind of work, visited Inkzik, the Jisr and several other villages, and found in every place people ignorant of the Gospel, but willing, if we cannot say desirous, to listen to it. A day or two after he returned from his tour, a promising boy of about five years died of diphtheria. No other case appeared in Latakia at that time or since, so far as known."

Teacher Yacob Jarideeny reports as follows: "During the summer vacation I had opportunity to visit some of my brethren and companions, therefore I wish to mention briefly what I saw and heard during my visit. I went from Latakia about forty miles south, to the village of Metn. Going by sailing-boat I reached the village after much labor and stopped at the house of Teacher Garzoozi. I found his school of boys and girls in good condition, and spent two Sabbaths with them, beholding their zeal in spiritual things, and can mention some of the labors of the teacher and the love of the villagers for him. His custom is to ring a bell about an hour after

sunrise. The pupils gather, spend about two hours in school, have prayers, and then go home to breakfast. After an hour they gather again until 12 o'clock. Then after the noon recess they keep school until an hour before sundown, and close with prayer. This is the custom of every day.

I examined the children in both religious and secular studies. They answered readily and plainly and in a way that showed that they were able to answer whatever might be asked them, and showed also the teacher's diligence and pains. The villagers are Greek orthodox, and the Bishop tried to stop the school, especially on account of its success in teaching religion. He tried to compel the people to keep their children out of school—they refused. He sent his agent to read an edict against them, but they all left the place of meeting, except the priest, the Bishop's agent, and a few old women. They said, How can we drive away a man who trains our children and gives us medicine for our sicknesses? I went from Metn to Soda to see a former pupil of mine in the Latakia school, who is the teacher there and has about twenty scholars. They have done well for the time the school has been open. Some have reached Question 38 in the Shorter Catechism. Some have finished it, without proofs. They answered well questions about religious things. I found much reason for gratitude in the success of the teacher and scholars. I then went to Tartous, an ancient town at or near a place mentioned in Gen. 10: 18, Ps. 27: 8, 11, inhabited by Moslems and Greeks. Having lived about a year in the place and also having returned to it often since, the people knew me and were glad. They besought us to reopen their school. I prom-

ised to help them as much as I could in view of the pains already taken to enlighten them in the knowledge of the Gospel.

"Thus, after twenty days absence from my family, I returned, rejoicing and thanking the Lord at the success of the hearing of His Word in every place, and the earnest desire for the knowledge of His precious Word, and confident that His Word will not return to Him void, but shall accomplish what He pleases and prosper in the thing whereto He sent it."

NEW HEBRIDES.—A tablet to the memory of the late Rev. John Inglis, D. D., of the New Hebrides Mission, has been prepared for erection beside the pulpit of the church at Aname, Aneityum. It is painted in the native language on a tablet of hardwood. The following is the inscription: "In grateful remembrance of the Rev. John Inglis, D. D., and Jessie, his wife, missionaries at Aname for twenty-five years, from 1852 to 1877. They came to a heathen people and left them a Christian Church, taught them to read and write, translated the Word of God and got it printed, instructed many in useful arts, cared for the orphans, did good to all, and were themselves examples of all they taught, and were much beloved. Mr. Inglis died in Scotland, 18th July, 1891, aged eighty-four years. Mrs. Inglis died in Scotland, 3d August, 1885, aged sixty-four years."

Fiji.—A recent issue of *Work and Workers* contains a picture of "the first missionary ever sent forth by native Christian India to foreign lands. At least, it is the first instance of which we have any knowledge. The name of the good man is John Williams, a not inappropriate name

for an evangelist to the Southern Seas. But although the name is not Oriental, the man is an Indian Christian, pure and simple. 'But,' it may be said, 'why send missionaries from India to Fiji? Surely this is a new way of "carrying coals to Newcastle!"' There are, we believe, some twelve hundred imported laborers in the islands, a large proportion being Indians of the poorest, lowest and most degraded classes. These people have taken their heathen faith and their bad morals with them to Fiji. Differences of race, custom and language have made it difficult to do anything towards improving the moral and religious condition of these laborers, and yet it has been long felt that some determined effort should be made to cope with the growing evil. Not unnaturally, the eyes of the missionaries in the South turned towards India, in the hope of securing an evangelist of the same race as the colonists. Almost the last business in which the sainted James Calvert was engaged was this of providing an Indian evangelist for Fiji. Application was made to the Lucknow and Benares District, and, to the honor of the brethren there be it said, that out of their need, and in spite of their own pressing requirements, they found a good and willing man, and gave him up for Fiji."

AFRICA.—Seven of the directors of the British East African Company—all of them Scotsmen, except one—have instituted a new Mission, to be known as the East African Scottish Mission, and have personally subscribed £10,000 for that purpose.

CHINA.—The great city of Chan-Chew, in the Amoy region, west from the city of

Amoy, is occupied by the London Missionary Society and by the Reformed Church. The London Missionary Society ordained a native pastor there last year. Our own Mission has no stations in or very near to Chan-Chew. Ten or twelve years ago the district was a hard one for missionary work—the people distinctly unfriendly. A much better feeling now prevails; “due,” reports Mr. Joseland, of the London Missionary Society, “not only to a better understanding of our motives and of the truth of ‘the doctrine,’ but also, and more recently, to the hospital in Chiang Chiu. For the number of patients who come to the hospital is very great, and I firmly believe the medical work, especially as recently developed by Dr. Fahmy in visiting outlying places now and again, as he began to do last year, has had a great influence in making the people more willing to listen to the Gospel.”—*The Presbyterian, London, Eng.*

INDIA.—According to the showing of the last census, now being published, “The number of Protestant native Christians in India, not including Burmah and Ceylon, has increased within the last ten years from about 420,000 to 540,000—an increase of 30 per cent. The number of communicants is now about 125,000—an advance of nearly 55 per cent. on the numbers in 1881.”

AT HOME.

REPORT OF THE WALTON W. M. S.—This report of our sixth year's work is submitted in gratitude to God, who has allowed us to labor a year longer together with Him.

We have met each month in the church parlors. A fair percentage of our members

have attended these meetings, and helped in our quilt making. The transfer of our school-work in Syria from Merj to Metn has been a call upon us for fifty dollars annually instead of forty, as formerly. The additional ten dollars was given by our treasurer, who promises the same amount yearly, in addition to her other contributions. Aroused by her example, another of our members pledges herself to give a like sum, also in addition to her usual contributions. We are glad to speak of the Henry Easson Mission Band, which was organized during the year. This is the youngest of our forces, but one that has already shown commendable energy in the Master's service.

With a larger membership and brighter prospects than ever, our Society enters its seventh year. May God give us of the zeal of Christ, and we shall report larger things at the year's end. Respectfully,

MRS. ELIZA ALEXANDER, Secretary.

TREASURER'S REPORT.

RECEIPTS.

Balance from last year.....	\$ 0 55
Membership dues.....	17 00
Monthly collections.....	8 77
Social.....	25 46
Contributions by members.....	24 74
Total	\$76 52

EXPENDITURES.

School at Metn.....	\$50 00
S. S. building.....	25 46
Materials for quilt.....	76
Money orders.....	30
Total	\$76 52

Respectfully submitted,

MRS. S. G. SHAW, Treasurer.

MONOGRAPHS.

AN APOSTLE OF THE NINETEENTH CENTURY.

Two years ago the whole religious and reading world rang with the marvelous story of the Rev. J. G. Paton, D. D., "an Apostle of Jesus Christ through the will of God to the New Hebrides." The two volumes, edited by his brother James, containing his autobiography, reveal a life of splendid heroism, which, in spite of modest disclaimers, bursts through all restraint and compels our wonder and admiration. Few rise to the heroic scope of such a life as is laid bare in these pages; human weakness shrinks from sharing its burden of pain, its travail of soul, its weariness in watching and waiting through the long night which preceded the glorious day that dawned at length on the South Sea Islands.

"Endurance is the crowning quality
And patience all the passion of great hearts."

"Unsurpassed in missionary biography," is what Dr. A. T. Pierson declared of this simple record, which reads like a chapter of the Acts of the Apostles brought down to date.

Mr. Paton delivered a stirring appeal to the congregation of the Reformed Presbyterian Church, Dr. R. M. Sommerville's, 39th street, on Sabbath evening, 30th Oct. It was a beautiful tribute to the traditions of the Church in which the noble missionary was reared, that he should appear in the pulpit of a church which dates its history back to the unforgettable days when the Covenanters had to worship in conventicles and caves, under the shelter of the dear old hills of Scotland. He took for his text the greatest of all missionary texts, "Go ye into all the world," etc., and this gave

him a starting point for the narration of those wonderful and thrilling events in his career which are familiar to the readers of his autobiography. The congregation were held spellbound for nearly an hour by the remarkable magnetism of his personality. It did not take long to perceive the secret of the success which has been accomplished on such grand lines among the Tannese. The supernatural is an intense reality to him; "the dear Lord Jesus" are words often on his lips. As he said of another, "he cannot hide the love of Christ." The indomitable persistency and perseverance which his strenuous labors have taxed so tremendously, and his infinite capacity for self-sacrifice and silent suffering, were clearly visible under the quiet power of his impressive speech, and in the calm, steady flame that shone in his eyes. There are a simplicity and an utter self-effacement in his carriage which are beautiful to witness in one who has done so much, and which recall Paul's magnanimous "Not I, but Christ." Patriarchal in appearance, of average height, with snow-white hair and beard against a pinkish complexion, his venerable presence commands the reverence and devotion we give to God's saints. His style of address, like his personal manner, is simple and direct, but the terrible sincerity of the man, his awful earnestness and strength of conviction, burn clear through all accessories of speech and go straight to the heart. His voice is full of singing cadences, pathos is in it, and there is that sound in its infinite depths, which, like the look on his face, recalls other scenes, as of one who has seen unutterable things beyond telling. As some memory welled up

from the past his utterance would choke, and his voice be full of tears. His sense of humor betrayed itself once or twice, but was for the most part suppressed. The tenacity with which one's mother tongue clings to us through the changes of the years was strikingly evinced in his Scottish accent. Especially when enthusiasm rose into passion, and passion passed into rapture, the unmistakable Doric note was heard like an echo resounding from the days of his boyhood.

Mr. Paton's mission in America is a two-fold one. The first is a request for an additional staff of six or seven fresh volunteers who must be highly educated, to introduce the Gospel into those islands still untouched by the missionaries. The second is not less important, and is an appeal to Americans as a nation to interfere in and interdict the ruinous and outrageous traffic which the traders who always follow, like vultures, in the wake of the missionary, are carrying on in the islands, which are already Christianized and opened up to civilization. Britain, Germany, France and Italy have agreed to prohibit the abominable trading of these human birds of prey in men's lives, and to protect the interests of the missionaries on these islands if America will join them.

The tireless missionary has been round the world pleading his Mission and laying its care as an obligation on the nations, and there cannot be any possible doubt as to the ultimate issue of the cause so dear to his heart, so far as America is concerned. Our prayers and sympathy go with him, and we wish him God-speed!

JAMES MACARTHUR.

Care of DODDS, MEAD & Co.,
5 E. 19th Street, N. Y.

THE ABSORBING TOPIC IN SOUTH CENTRAL AFRICA.

Gold! Gold! Gold! This is the never-failing topic which greets the eye of the reader of South African newspapers.

Now it is the new countries which are being opened up by the enterprise of the British South Africa Company, led by the masterful mind of Mr. Rhodes. Nothing deters. Obstacles seemingly insurmountable are overcome. Millions of gold poured all in before a dollar of result is realized. Thousands of eager men bent upon making a fortune, but all more likely to rest in unknown graves in the wilderness. All for gold!

These men are ready to run any and every risk, even to being massacred by the warlike Matabele, who are just now preparing for the conflict; they are ready to die by fever, or, harassed in its grasp, to lead a miserable existence. They look with steadfast gaze on the long and wearisome journey, fraught with danger; they are ready to quit home and friends and live any and every how, for *gold*!

But why this pressing haste? Will not the treasure wait? Of course it *may*. It *has* waited ever since the famous Queen of Sheba, for aught we know, found her untold wealth from its hidden store, and the ships of Hiram returned laden with their costly burden. For ages these fields of gold have waited untouched—waited for the enterprise of the nineteenth century to reopen their long-concealed treasures.

What does all this stir mean to the Christian world? Must the Master blush with shame for His Church when He sees all this frantic rush for gold, and when in Mashonaland, among the Matabele in Gaza

country, and the vast regions beyond, are priceless treasures untouched, unsought, save by here and there a seeker? Souls, souls above price, everywhere unsaved, left, alas! not to stay pure and undefiled, like the gold, till the time shall come when the Church shall awake to its privilege and duty, but souls that are dying, that have been going down into an unknown future for generations on generations—a steady, solemn and awful procession.

The march of civilization is opening up the dark depths of Africa. The cry of gold has brought thousands where before the cry of perishing millions was all but unheeded. How long is the Church to sleep, or, half awaking from its stupor, to send out a handful of missionaries where hundreds, yes, thousands, are needed?—*A Missionary in Natal.*

A MOHAMMEDAN CONVERSION.

The Rev. Dr. Clarke, of the English Church Missionary Society's Mission at Umritsur, India, gives the following interesting particulars concerning two Moslem converts, a great Mohammedan saint and doctor and his son: "Some time ago there was a young Mohammedan, the son of a great Mohammedan saint and doctor, who had great anxiety of soul because of sin. He read the Koran through and through without finding light, when he found in it an expression referring to the Old Testament and the New Testament. The thought came into this young man's heart, 'If I can only get possession of a Bible I might get what I need.' Most wonderfully, two ladies happened to be in the district, and he got what he wanted. He began with the Gospel of St. John, and by the time he got to the third chapter he was a free man, and de-

sirous of throwing off Mohammedanism. When his father heard of it he offered a reward of 500 rupees to anyone who would kill his son, and 200 to anyone who would bring him the good news.

"For two years I had to watch over that young man, and then his father found him, and with much difficulty we managed to keep him safe. At last the old man went back with a New Testament. A year after he came again and said that he had brought together other mullahs and read it to them. He also said: 'We have noticed that this is the New Testament; that shows me that there must be an Old Testament; and they have sent me to get the Old Testament.' I had the pleasure of giving him one; and later on, he came with his son, and said: 'The God of my son, whom I wished to murder, is now my God; baptize me too into the faith of Christ.'"

A TAMIL GIRL PREPARING TO BE A MEDICAL MISSIONARY.

Mary Rajanayakan, a converted Tamil girl, is now a student in the Medical College at Madras, India, fitting herself to work among her own sisters. She hopes through the healing of their bodies to be able to tell them of the Great Physician who alone can heal the soul from the plague of sin. Mary's case is very interesting, since she is, we believe, the first native female medical student. She is a graduate of the Government Normal School at Madura, and has been a teacher in Miss Scudder's Girls' Boarding-school, where she was loved by all "for her beautiful Christian character." But Mary found it very hard to be a medical student. She could not endure the dissecting room,

and was puzzled by the mysteries of chemistry and anatomy. She became disheartened and left the college, returning to Miss Scudder's school. Much special prayer was offered in her behalf, and Miss Scudder and Mrs. Chamberlain aided her in chemistry and her medical studies. She also gave special attention to the study of English and the Telugu tongue, in both of which she met with success. She was able after a year to return to the Medical College in Madras. She went back with a new inspiration of hope and courage. She was better prepared and so better able to keep on with her fellow-students. She attributed her success and progress to the blessing of God upon her in answer to the prayers of her friends. Writing recently from the college, after speaking of her ability to go on with her studies, and remembering the humiliation with which she left the college the year before, she says: "So has the All-wise One lifted up the bowed head of his poor handmaiden, and to Him alone be the praise."

A friend writing of this case truly observes: "The education of a Hindu girl in her own country as a medical missionary is a Christian enterprise of great moment, and every effort is now being put forth to insure its success. Who can estimate the value of one such physician?"

The Tract Society has recently made a grant of illustrated Scripture text cards to be used by this young medical missionary in visiting the sick and in the hospital work which she is now performing. She will translate the English text into the language of her patient, writing it out on the back of the card, and so leave with the sufferer the Word of Life in his own tongue.—*American Messenger*.

WOMAN'S WORK IN THE SABBATH-SCHOOL.

Any history of the Sabbath-school is largely the history of woman's work in the Sabbath-school; for woman has been the main factor in the work of Sabbath-school teaching from the beginning of the modern Sabbath-school movement. A generation before Robert Raikes secured the starting of his first Sabbath-school in Gloucester, Mrs. Greening started one, in 1744, in Philadelphia. In 1765 Miss Harrison started one in Bedale, England; in 1769 one was started in High Wycombe, England, by Miss Hannah Ball. The first Sabbath-school started by Robert Raikes was in charge of a woman, Mrs. King, in whose house the earlier sessions were held. In America, the first Sabbath-school in New York was begun by Katy Ferguson, a colored woman, in 1793. In 1803 Mrs. Bethune, a daughter of Isabella Graham, shared with her husband in making a new beginning of Sabbath school in the same city. And so it has been all the way along the century—women have been in the majority in the ever-increasing multitude of Sabbath-school teachers. The number of teachers in the Sabbath-schools of the United States is now estimated at about twelve hundred thousand; and it is no more than a fair estimate to say that at least seven hundred thousand of these are women. In many large Sabbath-schools, the proportion of women to men as teachers is fully three to one; and there are thousands of Sabbath-schools in America superintended by women to-day. Whatever objection there may have been to women bearing a part in prayer-meeting, or in other church work, there has been

practically none to their outnumbering the men in the work of Sabbath-school teaching, and of sustaining and promoting the work of Missions. It is quite unnecessary to attempt a special treatment of the part borne by woman in Sabbath-school work. It would be sufficient to call any history of that work a history of woman's work, if only a foot-note were added to the effect that "men also have had something to do with this work, although they have always been in a sad minority." It may be that some work on this subject has been published, but the present writer does not know of any. It is far easier to find a volume on woman's work in politics, in literature, or in time of war, than one on her work in such a field as that of the Sabbath-school or Missions.—*Sunday-School Times*.

THE TWO CHAINS.

A Wesleyan missionary in the Deccan of India describes two scenes witnessed in a certain village. They were three years apart. In the first scene a woman's cry was heard, followed by a man's cries. He was dragging her out of a hut. "With many a heavy curse and heavier blow he drags her to the village blacksmith. An iron chain lies on the ground, and while the husband holds his wife, one end of the chain is riveted to her leg and the other made secure to the heavy block of wood. This block she must carry wherever she goes." But three years later a new scene appears in that same village. A Mission church has arisen, and some thirty Christian villagers are listening to the message of the Gospel. The preacher is the man who had the chain forged and fastened to his wife. He is still passionate and bold, but

what a change has come over him! He is telling in burning words of a Saviour's love, of world-wide purposes of grace, and exhorts the recent converts, some of whom he has himself led to the Saviour, to be worthy of the name of Christ. I sit listening and thinking of that iron chain lying among similar trophies in my study drawer; I seem to see in the preacher's hands another chain, the chain of Christ's love, with which he now seeks to bind souls.—*The Mission Field*.

"IT IS NOT DARK."

One of the most pathetic instances of the yearning of the human being for the Divine is that related by Bishop Whipple, of Minnesota. "Some years ago," he says, "an Indian stood at my door, and as I opened the door he knelt at my feet. Of course I bade him not to kneel. He said: 'My father, I only knelt because my heart is warm to a man that pitied the Red Man. I am a wild man. My home is five hundred miles from here. I knew that all of the Indians east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out in the woods and tried to talk to him.' Then he said, so sadly, as he looked in my face: 'You don't know what I mean. You never stood in the dark and reached out your hand, and could not take hold of anything. And I heard one day that you had brought to the Red Man a wonderful story of the Son of the Great Spirit.' That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he said as he laid his hand on his heart: 'It is not dark; it laughs all the while.'"—*Ex.*

A CHILD'S FAITH.

From Kanazawa, one of the most beautiful places in the sunny clime of Japan, comes a story of a child's faith, penned by Miss Ella McGuire, a lady missionary. A little pilgrim regularly asked for more than a year that prayers might be offered for her mother, in the hope that she would give up her idols and love the true God. For the same purpose the child entreated her mother. Month after month passed. Both supplications and tears seemed in vain. At length, faith was blessedly rewarded. The mother ceased to bow down to graven images, and began to attend church and prayer-meetings, and afterwards asked for baptism and admission into the Church with her young daughter.

YOU CAN'T.

You can't think of your mother's prayers without wishing you were a better man.

You can't point some one else to Christ without looking that way yourself.

You can't give a cup of cold water in His name, without being refreshed yourself.

You can't touch the hem of His garment by faith, without feeling His healing power.

You can't stumble and fall by the wayside, if you hold fast to the hand of God.

You can't do a more important thing to-day than seek the salvation of your soul.—*Ram's Horn.*

LETTERS FROM CHRISTIAN WORKERS.

KESSAB.—We take the liberty of printing a few sentences from a private letter of Rev. Jas. S. Stewart of Latakia, who, when he wrote, was in Kessab with his family:

"Dr. Balph and I attended the closing exercises in Suadia after we had brought our families up here to Kessab. We found the school in fair condition; about 34 boys were present and were examined; also 4 girls in Miss Cunningham's school. The singing and speeches of the boys and girls were interesting and a good audience was present to hear them. One boy who came to the boarding-school last fall from Inkzik, joined the Church at the communion held in Suadia by Rev. Easson. He shows signs of having experienced a real and saving change of heart. One of these is his desire

to purchase a Bible for his own use when he should be at home in vacation. He is a very poor boy, but had contrived to earn about half the price of a Bible by knitting strings for the other school boys to be used as girdles. Miss Cunningham had concluded to give him a Bible as a prize, but when she saw him willing to make a sacrifice thought it best to let him pay over all his pennies. He was quite proud of his purchase. Most people here would rather beg Bibles than buy them, and we consider it a grand thing to find one willing to buy. It will be a bright day for that station when the new physician and the new minister are sent out. . . . We are also sending a teacher and his family from Bahamra to live in one of the Mission gardens in

Suadia and do evangelistic work among his own people, the Ansairia, so we will have to make several trips to that station this summer. I preached twice the Sabbath I was there to attentive audiences. Doctor is going to Gunaimia perhaps this week, and after that I want to go to Inkzik. The school at Eldaney, which was closed for several months, was reopened July 1. Two other mountain schools are closed temporarily during the busy harvest season. As yet we have not received word of any definite settlement of the school question in Constantinople. . . . If the Board sends a new lady to our help she must be a musician. Mrs. McCarroll gave good help in that line, and is much missed for that reason. A leader must use the organ, or else have an iron throat to give our boys and girls sufficient practice to enable them to sing agreeably in church. We cannot make much out of their weird melodies, and all our tunes are new to them when they come to us, unless they come from some village where we have a teacher that can sing . . . We miss Mr. Easson very much, and shall be very sorry to lose permanently the benefit of his experience and wisdom. We have not received full reports of Synod, but what we have heard is very favorable. We hope the Master will continue to bless our little witnessing Church and keep it faithful to Him. We were greatly astonished last week to learn that Rev. Stevenson and wife were on the way home; we had heard that he was much improved and able to ride out, and did not know that they had a thought of going home; I was thinking of going up to Mersine to see him. Another surprise was Paton's resignation from the Chinese Mission. The Indian Mission seems to be

'booming.' Our sympathies are with our cousin, T. A. Speer, of Selma Mission, whose health is said to be in a very precarious state." . . .

KESSAB, SYRIA.—The following interesting letter has been handed us for publication:

DEAR MRS. SOMMERVILLE: We received word last week that our teacher at Inkzik was in trouble again, and as Mr. Stewart was going to that place anyway, he was soon on his way to Inkzik and the Jisr. He has just returned. The teacher said that the Greeks were trying to drive him from the village, though we could not see how they could do that, as it was his native village, where he had lived all his life, and was still living with his parents. Mr. Stewart found no cause for such fears, and went on to the Jisr to look after a family that had made known their desire to join us.

The word "Jisr" in Arabic means *bridge*. There was an old village called "Shugr," and the bridge across the Orontes at some distance away was called "Jisr Ash Shugr," and the new town which sprang up at the bridge was called simply "The Jisr." The bridge is of Roman workmanship, supported on arches. It makes several turns, and is paved with hard, black rock set on edge just like the modern city pavements, and is rounded in the center of the roadway. It is still perfect, though the side walls, which were about three or four feet higher than the bridge, have fallen away in several places. The bridge is, perhaps, 300 feet long, and much used. Many of the houses are built of sun-dried bricks. The streets are rudely paved, narrow and crooked, but on bazaar day are crowded in

the vicinity of the bazaar and the two business streets. The population of the town is mostly Greek Christians. Arrived at the Jisr, Mr. Stewart went with Muallim Selim Saleh to the house of Aboo Ali, father of the *one Moslem* boy we had in the boarding-school last year. They knocked at the gate, and Aboo Ali himself opened and let them into a large, square, open, paved court, which had a deep cool well in its center, and was roofed over with luxuriant grape vines.

Here, like Abraham of old, he treated the hot travelers right royally. With his own hands he took their animals and gave them provender. Then returning immediately to his stranger guests, he poured water over their hands and heads, and provided them with towels. Then he made them sit down and rest, while he prepared them a hasty breakfast of bread, cheese, leban, fried eggs, and watermelon. After they had finished eating, and the dishes had been cleared away, he got out a little antique brass coffee-pot, and made them some real "Turkish delight" coffee (hot, sweet, and black), which they drank from little tiny cups.

After resting and talking some, Mr. Stewart and Selim went out to do the town, and see the big bazaar, which was thronged with Arabs. The merchants sit on the ground in little *wall pockets*, or under overhanging porches, to sell their wares, and cloth, and vegetables, such as tomatoes, watermelons, and egg plant, also grapes at one cent a pound.

The Arab or Bedouin women sit all along the street under the blazing hot sun, with never a thought of sunstroke or freckles, for with the dirt and heat they are quite black, and to make themselves

still more grotesque they have their hands and chins tattooed with some kind of blue ink. Many of them have their lips painted with the same stuff, and some have their hair dyed sorrel. Every now and then one is seen with her baby tied to her back—*poor little thing!* These women sell cloth, rude trinkets, wooden combs, beads, tin rattles, etc.

The Bedouin are a wild race of Arabs from the interior. Their Arabic is not easily understood by our people. They bring in grain, eggs, butter, cheese, and buy soap, oil, cloth, tobacco, sugar, and flour.

There is a famine inland just now, and they have come to the river for pasture. It would be grand to go out to one of their camping grounds. Mr. Stewart saw a regular big Bedouin Emir. He had long thick hair ropes wrapped about his head for a head gear, and although it was one of August's hottest days, he had on a long silk robe lined with lamb skins. He had a beautiful Arab horse, and Mr. Stewart asked the price of it. He said he valued it at £500 (five hundred pounds).

He was surely a curious sight.

About noon they returned to the house of Aboo Ali, who immediately set them out a lunch of bread, two kinds of leban, cheese, watermelon, and pure white honey in the comb; and afterwards coffee, as in the morning. They then made known their desire to depart, as they wanted to return to Inkzik, but their host was quite taken aback, and greatly offended. He insisted and persisted that they *must* stay three days and three nights. He said: "Our custom is, when a stranger stops at our gates, he stays three days and three nights, enjoying our hospitality, before we

ask him his business, or where he is going." They had hard work convincing him that it was impossible for them so to do, and finally, after much ado and many regrets, their host consented to let them depart in peace. The oldest son of the house went with them on their way quite a distance, and would have accompanied them to the end of their ride if they had not insisted on his returning to his father's house. Muallim Selim said he had often heard of this hospitality among the Arabs, but he had never witnessed it before. I am sure if they had stayed for the evening meal—which is the time for the cooked dinner here in the East—they would have had a grand repast prepared for them.

Hassan (the boy) will return to school this fall. His father is called a Moslem, but he does not pray with them or pay any attention to their religion. He is of Bedouin descent, and has the name of being a trustworthy, honest man.

Who knows what the Lord may have in store for us there? Hassan never went to school before. He entered near the middle of the school year, and before vacation had committed all of Brown's Short Catechism and several Psalms.

Mr. Stewart says that the man's customs and his way of entertaining them, and his surroundings, made him think all the time of Abraham. I asked him if he saw Sarah, but he said he did not see her. I wish he had. Unlike Abraham of old, though, they have of sons and daughters not a few. Anyway, don't forget our Moslem boy, "Hassan." Yours affectionately,

M. E. STEWART.

Kessab, August 25, 1892.

KESSAB, SYRIA.—Our readers will be glad

to see the following letter from Miss Willa S. Dodds of Mersine, Asia Minor:

I have been spending the vacation in Kessab with Dr. Balph's family—the summer has been delightfully cool and pleasant. We have all been blessed with a good degree of health and are feeling strong and ready for another year's work.

Baby Stewart has been cutting her teeth and is rather fretful at times, but otherwise she is a dear good girl. The boys, especially the Balph boys, are like wild colts let loose. They did not get up last year, and have enjoyed the vacation to the fullest extent. They generally take a walk every morning, so one morning they went farther than usual, and returning, sat down to rest, when presently a donkey came along their way, when they up and caught him, and procuring from their pockets—in which is generally found a supply of hardware and notions—a rope, they made him secure, and with this for a bridle rode him turn about till they reached home, where they left Mr. donkey to continue his journey as he pleased. Boys will be boys wherever they are.

We older ones spend the time studying, reading and writing, with occasionally a game of croquet. Thursday afternoons we have English prayer-meeting, Sabbath morning we have Arabic Sabbath-school, and in the afternoon, English. Teacher Yacoob Jeredeeney and family are here, and a number of others who speak Arabic, the language of the people here being almost entirely Turkish. Dr. Balph generally has a clinic in the morning. Many people come from other villages to see him. One day a man brought his wife to have the doctor treat her eyes. He asked him if anyone had treated her before. He replied,

"No, I took her to a physician and he asked me to pay 2 liras (about \$9.00) and I told him I did not want to waste so much money on her. Why," he continued, "I would sell her for half that amount."

A short time since there came some Moslems for treatment. There were three women and the husbands of two of them; the third woman carried a gun. We were at the dinner table when they came, and they took a good look at us. I presume they had never seen civilized people eat before. When we finished dinner the doctor went to attend to them, and not having the necessary bottles he sent the men up to the village to get them. The women remained sitting under a tree in the yard. After the men had gone they asked permission to come into the house to see the ladies. We granted their request. They then came in, made profound salaams, and looked at us for a moment in silence, then turned to the doctor and asked, "Are these your wives?" He replied, "No, *one* of them is, and the other is my sister-in-law." I was doing some fancy work; they examined it and thought it very nice. Then they fell to questioning me. "What are you doing here? Where did you come from? Did you come to stay with your sister? Have you a father and mother? Are they living? Do they speak Arabic? Any brothers and sisters? And if you are not married, are you engaged?" This is the all-important question with them. I told them I was here to teach their people of Jesus and His love. That I came before my sister; and that I had four brothers and six sisters—one in heaven. They exclaimed, "Ma-shal-lah," their usual expression of astonishment; meaning, What great things God has willed. I expected them to evince

surprise when I told them I had come from America. But no, they had no idea where America was; it might be six or eight hours from Kessab for aught they knew. I thought I would turn the tables and question them awhile; so I asked, "What is the name of your village, and how far is it from here?" They replied, "We don't know how far it is; we have been traveling since morning." "How many children have you?" One of them replied that she had three daughters and two sons, and the other two sons. "Do you live near Sua-dia?" "We don't know, perhaps so." "Do you know of the Protestant school there?" "No, never heard of it."

"Did you never hear of Miss Cunningham? she is a doctor, and has a school for girls there." "Is that true? we never heard of her; we don't know anything." I told them that if they would send their girls to her, she would teach them to read and write, and sew, and do fancy work too. They replied, "Truly; oh that we could." Occasionally, while talking with them, they would say, "God be praised, she can speak Arabic." I took up an Arabic Testament that was lying on the table, and asked them if they would like to have me read some to them in their own language. They said they would be delighted. I read to them from the first chapter of Matthew, about the birth of Jesus Christ, and when we came to the verse, "For he shall save his people from their sins," they said in surprise, "Save us from our sins?" "Yes," I replied, "save *you* as well as *me*, that is what He came into the world for. To save all who will believe on Him. Remember, the blood of Jesus Christ, the Son of God, cleanseth from *all* sin." They said to each other, "Wonderful words! we never heard

the like before." They wanted me to read more, so I chose the fourteenth chapter of John. It is a beautiful chapter, and I had to choose quickly, as I expected their husbands back at any time. They listened attentively to all I read. Sometimes the women don't do so, but talk all the time one is reading. They wanted me to continue reading. I told them I would sing them one of David's Psalms, that it was from the Bible—the Moslems accept the Psalms. They said, "Oh yes, David the prophet"; they evidently knew something of him. I sang the 23d and 133d Psalms. They thought them beautiful; they said, "*You* are holy, *you* can read the Bible." I replied, "No, I am *not*, there is *none* holy but God. If you will send your daughters to our schools we will teach them to read the Bible and sing the Psalms." They replied, "Ham-dul-lil-lah—God be praised." Their husbands came, and they started home smiling, and calling down the blessings

of Allah on our heads. They had pleasant, interesting faces, though they were brown as a berry from constant contact with the sun; but they lacked the one thing needful, the rays of the Son of Righteousness had never penetrated their hearts. And there are thousands of just such people in these mountains, who know nothing of the Saviour and His love. One generation after another rises and passes away in sin and ignorance. We ask ourselves, Who is accountable for this state of affairs? Have Christians everywhere done their *whole* duty? If every Christian would be more of a missionary in and around his or her own home, it would no doubt arouse more of a universal missionary spirit in the church, and add both the workers and means so much needed to carry on the Church's work in these lands, and thereby fulfill our Saviour's command, "Go ye into all the world, and preach the Gospel to every creature." W. S. D.

EDITORIAL NOTES.

— The leading article in this number of the *HERALD OF MISSION NEWS* is a History of the New Hebrides Mission. The venerable author, Rev. John G. Paton, D. D., who has so kindly furnished it for our Journal, has been closely identified with missionary operations on that group of islands for over thirty-four years. He therefore speaks that which he knows and testifies of that which he has seen. Many of our subscribers have read his autobiography, with its intensely thrilling story of trials

and defeats and successes. Those who have not should procure the two volumes at once, and learn that missionary work in the nineteenth century can supply proofs and illustrations of the power of prayer as an evangelistic agency and as a shield for loyal workers, startling as any on record in the Acts of the Apostles.

If anyone would like to invest a few dollars, on the very best security, at one thousand per cent., the interest the Saviour engages to pay to those who are loyal to

His person and cause, we shall gladly put the money into the hands of Dr. Paton, to be employed in that branch of the Lord's work in which he is so deeply interested and for which he so earnestly appeals. We do not forget that more money than usual will be required this year to carry forward the work in our own fields, and these have the first claim on both individuals and churches. But it is a very shortsighted and mistaken policy that would propose to increase home resources by withholding aid from such an enterprise as the missionary from Aniwa represents and commends. "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."

— With this issue the *HERALD OF MISSION NEWS* closes its sixth year. All who have in any way aided in its circulation, Pastors, L. M. Societies and other friends of missionary work, will please accept our thanks. For the trifling sum of *fifty cents* we have given two hundred and fifty-two pages of reading matter—sixteen more than we agreed to give—fresh and reliable missionary intelligence from our own fields and from all other parts of the world, excellent engravings of missionaries, that cost for the plates alone more than one hundred dollars, with biographical sketches that are certainly worthy of preservation. No expense has been spared in the shape of money or personal labor to make the Magazine attractive, as well as a trustworthy messenger to the churches. All we ask in return is prompt renewals and the co-operation of anyone who can conscientiously commend the periodical to others. Will not the friends who have failed to remit for last year do so at once, and confer a favor? Those who are in

arrears for more than a year—happily not many—and have overlooked notices sent them, are not very likely to be offended, when we say that we cannot afford to carry their names any longer on our mailing list. At any rate it would not be just to them. A formal receipt is sent for every half-dollar received, and no one who preserves his receipt can be at a loss to know when his subscription expires. If our readers could arrange to have their subscriptions end with the year, and pay in advance, when that can be conveniently done, it would prevent mistakes and materially lessen expenses.

MISSIONARIES WANTED.

Acting on the Instructions of Synod, the Board of Foreign Missions issues a call for the following laborers:

1. Two physicians—one for Cyprus and another for Suadia. The applicants must be thoroughly equipped men in their profession, skillful physicians, as well as earnest and devoted evangelists, who have had some experience in missionary work.

2. Two young ladies—one to supply the vacancy created in Latakia Mission by the resignation of Mrs. McCarroll, and the other to be located in Asia Minor or Cyprus, as circumstances may require. They must have had some experience in teaching, and be able to furnish evidence of devotedness to Christian work in the Congregations of which they are, or were, members.

3. A minister, and a thoroughly qualified physician, who shall be sent to China, "as soon as practicable," to be the messengers and representatives of our Church i

that empire. They must be young men, less than thirty years of age, graduates of some University, who have proved themselves apt to teach, manifestly of a missionary spirit, and loyal to the distinctive principles of the Reformed Presbyterian Church.

The way is open. —

The demand is urgent.

The time is opportune.

All applications, with the usual testimonials as to moral character and professional ability, and certificates of good health, should be sent directly to the Corresponding Secretary, 126 West 45th street, New York.

By order of the Board.

JAMES KENNEDY, Chairman.

R. M. SOMMERVILLE,
Corresponding Secretary.

It seems strange that among the young ministers and physicians of the Covenanter Church in America, only two have yet responded to the call. Cyprus offers an unusually fine field for missionary effort, and the success of the work already begun on the island requires an American minister at its head, as soon as practicable. There is money pledged to meet his salary for several years, and special contributions are coming in to aid in carrying forward the school work. There is a new building in Larnaca, and an intelligent Greek teacher and evangelist laboring there alone, but faithfully. Both the minister and his medical associate should be men of marked ability, the strongest men intellectually and spiritually that the home churches can

supply. When the newly established church in Antioch would send the Gospel to the Gentiles, it selected as its messengers such men as Barnabas and Saul, whose ministry might have seemed essential to its own life and prosperity. Nor do these men appear to have hesitated for a moment to go forth in obedience to the call of God, and in their yielding to His will they were filled with the Holy Spirit and empowered to overcome the most formidable opposition. Not less truly is God claiming for service in the heathen world to-day the picked men of the Church.

—Again we place before our readers the

FOREIGN MISSION CIRCULAR.

DEAR BROTHER: We ask you once more to call the attention of the congregation under your pastoral oversight to the claims of the Foreign Missions. On the Sabbath previous to the day on which the annual offering is to be made, will you not kindly preach on this subject? At its last meeting, Synod authorized the Board to call for two physicians and two lady teachers, to be added to the present staff of workers in the Missions already in operation. The sending out of these additional laborers means an increased expenditure, in round numbers, of over \$4,000, for salary and outfit, to which must be added the traveling expenses of four persons. Our expenses have also been largely increased within the last six months by the return of Rev. Henry Easson and family from Syria, Miss Joseph from Asia Minor, and Mr. and Mrs. Stevenson from Cyprus. To

meet the demands on our Treasury this year will require the full appropriation of \$15,000, and we pray God that the churches may be so impressed with their responsibility in this matter as to add at least one-fourth to their contributions last year.

We do not ask you simply to appeal for a large collection. That is a very defective method of raising money for evangelistic purposes. But, rather lay before your people missionary facts, as well as the present needs of the work in our fields, and show them how inseparably the glory of our Lord and Saviour is bound up with the evangelization of the world. Once brought to realize this great fact, no one will fail to give to the full measure of his ability.

By order of the Board.

R. M. SOMMERVILLE,
Cor. Secretary.

We hope that all who read this circular or hear the points referred to in it illustrated and enforced by their pastors, will remember the claims of the Foreign Missions and make so liberal an offering that the increased expenditures of this year shall be easily met.

—We have recently received the following additional pledges to the Young Woman's Fund, for the support of another foreign missionary:

- Miss Jennie N. Conner..... \$5 20
Venice, Pa.
- "A friend of the cause"..... 5 20
Philadelphia, Pa.

The latter, who requests us not to publish her name, is one of the most active friends of the Missions in Syria and Asia

Minor. In expressing her preference that the money should be used to increase our staff of laborers in Syria, she writes: "I feel that Providence has assigned that land to our Church, and, until all within that territory have been brought within reach of the Gospel, we are responsible for their souls."

We again remind the generous contributors to this fund, that the first installment should be forwarded to our office at their earliest convenience. Would it not be a good plan to fix the first day of each year as the date when the payments shall be made? In no way could anyone more appropriately enter upon a new year than by making such a free-will offering to God. This act of worship would make each returning New Year's Day memorable in the life of the givers.

While the money may not be required for some months, it will be wise to store it in the Treasury, "that there be no gatherings," when the missionary is ready to go.

—MISSIONARY LITERATURE.—THE CHILD OF THE GANGES.—A tale of the Judson Mission. By Rev. N. Barrett. Price 1.50. Fleming H. Revell Company, 30 Union Square, East, New York, and 148-150 Madison Street, Chicago.

This is a missionary story. It will be of some value to those who read nothing unless you give it to them in the shape of a romance. Persons who cannot be persuaded to read the bracing biographies of Christian workers and missionary works of a high standard, will, on turning to this story, learn something of what Judson and his co-laborers had to contend with and endure in giving the Gospel to India.

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